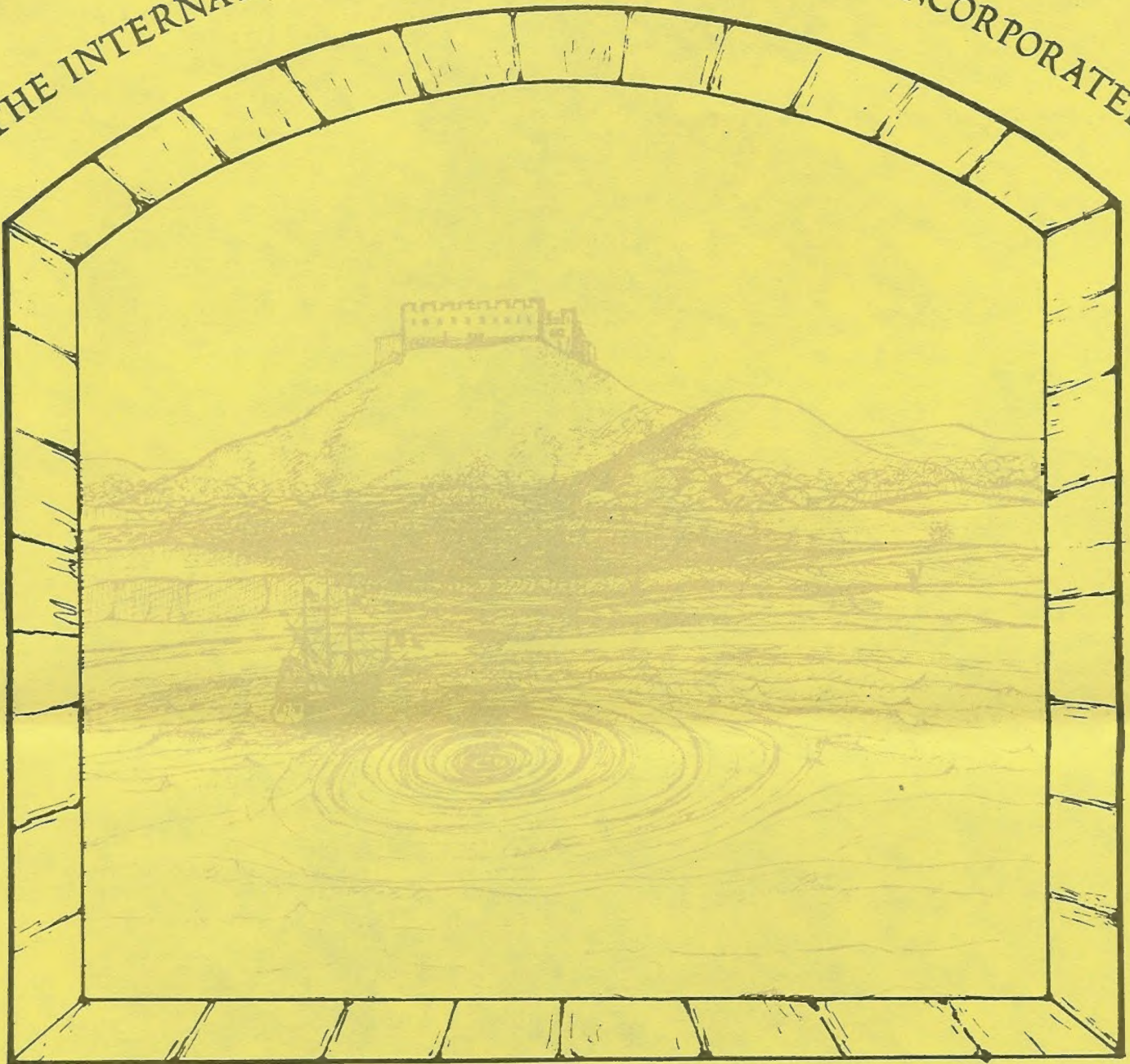


THE INTERNATIONAL COLLEGE OF MARTINISTS INCORPORATED

Worthing - Barbados - West Indies



PLANE III
LIBER ^{3 6}

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DEVOTED TO THE ADVANCEMENT AND MYSTICAL ENLIGHTENMENT OF MAN



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Dear Companions:

What we all want is a key to the meaning of life. Can we find answers in the concept of a life that begins with birth and ends with death? The materialist has always averred that this is all there is...enjoy yourself, "Eat, drink and be merry, for tomorrow you may die, and when you die you will be a long time dead." But, this is no answer to any person of faith. From the beginning of time man has intuitively felt life to be greater than death, and thus he has entertained all sorts of possibilities: Happy Hunting Grounds, Elysian Fields, Heaven. The Christian doctrine has held that birth is the beginning of life, but that death is but a step into an eternal experience of Heaven or hell in which there is atonement for life on earth. But, this has been unpalatable to the clear-thinking person. It is absurd to say that souls are created in a point in time and then survive the death of the body and go on living forever. It is illogical and unscientific to say that we survive the body, but that we did not pre-exist it, that we have a beginning but no end.

Then we are faced with the problem of the inequity of life. Consider these hypothetical and contrasting lives. Betty Smith is born into a prosperous home, surrounded by every opportunity. She is given an ideal education; she falls in love with a man and is married and is kept in a kind of environment she is accustomed to. She has a half a dozen happy, healthy children, and she lives a happy and full life. Jane Jones, on the other hand, is born blind or deaf or crippled into a poverty-stricken home where an alcoholic father makes life a hell for everyone. Jane can never escape, can never have a home of her own, can never be given the things that Betty enjoys. Some will say that things will be squared up in Heaven, and what do we mean by this? Is Betty to suffer in Heaven because she is happy on earth? What is the justice in that? Would Betty's future suffering do Jane any good? Is Jane to be rewarded or compensated in a later Heaven for her present suffering? But what kind of compensation makes up for half a century of earthly misery? Is human distress just a matter of luck then? If so, how unjust is life! Is it God's will? Then how unlike any human father God must be. Jesus said, "Be ye perfect as your Father in Heaven is perfect." This was a clear command telling us of the ultimate goal. But, how can we all be expected to reach the same end when we start at different levels? Isn't it possible that Jesus' command "Be ye perfect..." is given as the ultimate toward which we all must inescapably move? And, perhaps even as in the visible world, life evolves and develops, so in the invisible world a spiritual evolution takes place by continuous rebirths, whereby we may work out our salvation and achieve our goal.

What of the amazing feats of child prodigies? Is there any other explanation than reincarnation for Mozart who played a concert on the harpsicord at age five and toured Europe at age six? Is it an accidental grouping of genes that makes a little child of six a musician far in advance of grown men and women who have slaved for years in the field? If so, life seems surely to be whimsical and unjust. Or, is it that they have been here before and bring with them a development of past lives? A person no less than Plato believed wholeheartedly in reincarnation. In his famous Theory of Reminiscence he said, "Knowledge easily acquired is that which the enduring self had in an earlier life so that it flows back easily." What of the strange phenomenon such as that told in the life of Shelley who was walking with friends in a part of the country which he had never before visited, and he suddenly said to a companion "Over that hill there is a windmill." As they crested the hill and saw the windmill, Shelley fainted with emotion. Of course, these strange phenomena can be brushed aside as hallucinations or evidences of ESP and clairvoyance. But, there is a great deal more evidence to consider.

The Christian asks, "This wild idea of reincarnation, is it Christian? Is it Biblical? Why didn't Jesus say something about it if it is true?" Well, it is true that Jesus never taught the idea of reincarnation directly, though it was taught by the Essenes, a prominent sect of his day which many believe Jesus was associated

with. However, he does refer to it as though it were part of the accepted ideas of the day. He never repudiated it or denied it, and he was outspoken about those things that prevailed that he thought were wrong. So, it may be more significant that he said nothing against the idea of reincarnation than that he didn't actually speak in favor of it. In the 16th chapter of Matthew, we read that Jesus asked his disciples, "Who do men say that the Son of man is? Some say John the Baptist, some Elijah, others Jeremiah or one of the prophets." Obviously, he was suggesting that people thought that he was a reincarnation of these people. The idea of reincarnation was common, and though Jesus did not accept or reject the information it is noteworthy that he did not rebuke the disciples for talking nonsense. An interesting passage for study is found in the 9th chapter of John where we read that a man born blind was brought to Jesus with the question, "Master, who did sin, this man or his parents, that he was born blind?" Now, here again, you see the prevalence of the idea of reincarnation. If it were contemplated that a man born blind was being punished by blindness for a sin committed, then the sin committed must have been done in an earlier life before he was born into this world. In answer Jesus said, "Neither did this man sin, nor his parents, but that the works of God should be made manifest in him." Jesus indicated that both theories were reasonable because he didn't reject or ridicule them. He simply said that they did not apply in this case, that the affliction was simply a process of growth for the individual.

What of the intelligent seekers after Truth in the fields of science and philosophy? What do they believe? Well, we find people like Cicero, Seneca, Pythagoras, Plotinus and Plato of early days; Maeterlinck, Ibsen, Lavater, Schopenhauer, Hume, Goethe and the poets Walt Whitman, Longfellow, Tennyson, Browning, Swinburne, W.E. Henley, Morris, Kipling...all these people enthusiastically supported the concept of reincarnation. Now, you may ask, "But, if I have lived before, why don't I remember my past lives?" The answer is, you probably do. Character is memory; it is the cumulative distilled essence of your previous experience. Genius is memory, cumulative memory. You might say, "But, if I don't remember past incarnations, what is the point?" The point is, life is progress and growth and unfoldment. As Jesus said, "Be ye perfect as your Father in Heaven is perfect," and we are on an endless round of achieving that perfection. We don't complete it in one lifetime. The goal is to let the "kingdom come on earth as it is in Heaven." It is as when at the close of the day we have arrived at a point short of the goal; we go to sleep to awaken again at morning to begin again the quest. But, we are forever saved from taking a road we have taken if we have gained a blessing from it.

There are a lot of questions other questions and thoughts that puzzle. For instance, a person asks, "I count on meeting my dear ones again after death, and if we all go on into new lives what hope is there?" Well, it is hard for us in human consciousness to entertain the idea of spiritual unfoldment in its eternal sense. We are insecure, and we hold on to people and to things and to places. These give us a sense of security. Perhaps, we must come to know that the only true and changeless relationship that man has is with God, his indwelling Father. All else comes and goes to bless and enrich us. As the poet puts it, "We must go out into the darkness and put our hand into the hand of God, which shall be to us better than life and safer than the known way."

The important thing, of course, is that man was born to live and not to die, so we want to think in terms of life. Reincarnation is not God's final plan for man. It is a token of God's love for us, whereby if through some limitation or missing the mark of perfection, we lose the body, we may be re clothed with another so that we may try again to complete the great work that the Father has given us to do. Not what you have been, but what you now are--that is the important issue. As Paul says, "Forgetting that which is behind and stretching forward to that which is before, I press on."

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Dear Companions:

Do many of your friends talk about death? About what they think happens on that occasion which is in store for **EVERYONE**? If so, what do they say? You may have already noticed it is a topic quite a lot of people would rather not talk about; some are afraid to even think about it; some have no ideas at all; some say it's oblivion, ... others have strong religious beliefs about it, etc. etc.

So to you, at this time, I ask: After death - what? Perhaps the question would be more properly put if I asked: After life - what? This subject would fill a whole book -- but for **YOU**, the answer you all know or should know already, that answer is: more life, but on a different plane of consciousness.

To us here, on this side, all life is one, manifesting, or rather expressing on various planes of being or consciousness. What, on your side, you call "death", we call transition or birth from one state of life or consciousness to another. *So-called death or transition is not confined to the PHYSICAL PLANE only!* It operates on **all planes of being** and I will explain further on just what this means.

Remember: **death is birth**, in reality. We are born into another phase of life and leave behind what is no longer necessary. Again and again you have had the ancient mantram stressed: "As above, so below." Many, however, repeat this mantram only partially conscious of all it implies, overlooking the fact that it applies to every phase of life, for it is not only a mantram -- it is a statement of cosmic law -- something from which no one can escape.

Every experience on the physical plane is duplicated in the spiritual planes. On the physical plane your birth or expected arrival occurs nine months prior to the visible event, and preparations are made in advance for your arrival and well-being. Even in the most difficult situations this condition prevails. Exactly the same law applies on the inner planes: the passing of every Ego from the physical plane is known in advance by us and preparations are made also for its arrival. No Ego ever makes the passing over alone; always he is helped, only he does not know it any more than an infant is aware of the attendants at his physical birth.

It takes a child a certain time to become aware of his physical surroundings and his relationship to them. Exactly the same law applies to the spiritual. It depends on your *spiritual awareness or consciousness* just how long it will take you to become aware of your surroundings and your relationships to them over here. It is a period of adjustment. Everything is the same and yet everything is different. A paradox, you say? Yes, indeed, -- a paradox. Your consciousness is the same but your environment is different.

Life is for the purpose of experience. Does this mean, that so long as all life is continuous that we are gaining experience all the time, no matter on what plane of being we may be at the time? The answer is: yes. But with this difference: there is a time for gathering experience and a time for assimilating it. Just as the physical food you eat must be

digested and assimilated before more food can be consumed, so with experience, it must become a part of your inner consciousness before you can take on more. This assimilation takes place on all the planes of being that you can function in, and if the assimilation does not take place on a specific plane, that particular experience, be it what it may, will have to be lived or undergone again. There is no escape.

*You do not have to go very far in the physical world to see yourself undergoing the same experience over and over again, until you learn the particular **essence** that experience has in store for you.* Just as man comes back to earth over and over again (not only to gain experience, but also to learn how to use constructively all that the physical has to offer,) so has he to come back to the various inner planes over and over again to learn how to use constructively the phases of consciousness on those given planes. **It is only in this way that all the vehicles of man are gradually perfected.** The more he acquires on the spiritual planes the more he can accomplish on the physical plane upon his return. The more he accomplishes on the physical plane, the more he can carry over to the spiritual.

Man is a most complex being -- yet in his complexity he is simplicity itself. I mentioned that, on the inner planes, we know when some one is soon to leave your plane of being. It is indicated by an **increased luminosity** of the astral body, that occurs only when the physical metabolism of life itself is preparing for the change. This light of which I speak, is evident even in cases where a sudden accident will be the cause of the transition. There is nothing on your side to which I can compare this, excepting possibly that you can determine by the *light in a person's eye when they love*. Every one can see it. It is evident to all.

Now, just as on earth there are those who specialize in caring for the arrival of infants, so on this side, caring for those about to arrive from the physical is in the care of especially prepared Egos who devote themselves to this noble and important work. The Lords of Destiny have many, many helpers. It is part of their task, to observe the condition of the Ego arriving. Just as the attendants at mortal births observe whether one's physical faculties are functioning, so too on the spiritual planes those in charge of this specific work observe the condition of one's spiritual faculties.

Most Egos are unaware of what has happened. Others come over here with **sick souls** that require healing and restoration to the normalcy of their particular state of evolution. On your side of life, your scientists would refer to these cases as psychopathic. In truth, the psyche, or soul is ill and in need of proper treatment, for remember: the soul is the nourishment of the Ego and when this is out of focus or ill -- the Ego suffers. It all depends upon the "age" of the Ego how long this adjustment period takes place.

Some Egos are so bound up or imprisoned within themselves that it requires much patience and continuous effort to break through their self-created shell of crystallization. On earth you have hospitals to take care of your sick. We likewise, have centers or havens of rest and healing. These centers have for their specific work the restoration of balance between the vehicles of man. Although man may have discarded his physical

body -- he is still bound by the limitations of that body. Release, in most cases, does not occur all at once. Remember those who have lost a limb: they still feel sensation in a limb they do not have. Likewise, the discarnate still feels through his etheric vehicle. And strangely enough, what holds him back the most from releasing these limitations are his prejudices, his resentments, and his hatreds. He cannot be released from physical limitations until his soul is purged of his negative emotions.

On our side of life, man's emotions are very important. It is his emotions which we must heal and not his mind. This, earth's physicians ought to know. There is no such thing as a disordered mind for the mind is cosmic -- therefore, relatively perfect. Man's emotions are self-created, therefore, imperfect -- and it would be more correct to speak of disordered emotions rather than a disordered mind. Man cannot disorder or disarrange the cosmic. It is his physical apparatus ... the brain ... that needs the attention, not his mind.

Man's physical body functions on the physical plane, and all his physical activities take place on that plane; however, the Source of **Power** of that activity comes to him from and through his etheric body, which is like a generator to the physical. It is the etheric body that replenishes the energy or power acquired by the physical. The etheric body receives its impulses to action from the astral body, which supplies the motivating power or desire to do. The mental sheath is feeding the astral body with Will-Power, for Will-Power is a mental attribute. It depends on the receptivity of each vehicle as to which vehicle will be ill or out of harmony, for that is all that disease (dis-ease) really is: dis-harmony. On your plane of being, at present you heal only the physical and etheric bodies. You are only just beginning to touch upon the astral and mental.

Many believe that as soon as they "pass over" all their troubles and ailments will be over. That is a great fallacy. It all depends upon what is causing the physical ailment. If the cause is emotional or mental, so-called "death" does not stop it. If it is purely physiological at so-called death, then there is release.

If you regard the earth as a place of great activity and change -- then be well aware that the spiritual planes are much more active and progressive. There is nothing static in Nature.

Through a desire to escape responsibilities, man has created for himself an after-death condition which he calls "rest" and "peace", but in reality, he usually regards it as inactivity, having nothing specifically to do but what he personally wants. The spiritual planes, regardless of whether they are high or low, are planes of consciousness of intense activity. Everyone is busy! We have no drones. Those who are inclined to be drones are ill and are treated accordingly. Laziness or inactivity on any plane of being is not normal --- and indicates illness or lack of development of some particular vehicle. Those showing this tendency are taken by kindly hands and placed where, through experience, they will develop the desire to do, if the desire or astral body is what needs nourishment and care.

And again: just as you have schools of all types on your side, covering all subjects, we too have schools to teach man many things,

especially how to function on the spiritual.

When a child is born on the physical plane he goes through many years of preparation before he can take care of himself. Likewise, on our side of life, when an Ego first comes over, he must go through exactly the same processes, even to learning how to accomplish the equivalent of walking, for here gravity is not the same as on earth. He must learn how to propel himself on the spiritual planes. Every experience on the physical plane has its counterpart in the spiritual. "As above, so below" -- also the converse: "As below, so above."

Another thing that must be learned is communication of thoughts with other beings -- what you call "talking". You may think this is very simple because you probably believe all one has to do is just think and have some one receive your thoughts. You've tried it -- and found out it's not easy! Those arriving here have to learn to propel their thoughts and not every one will receive or understand them -- only those who are functioning on their own plane of consciousness. Just as on earth you could speak English to a Portugese and he would'nt understand what you were saying. Always remember that consciousness is awareness of the soul.

This subject is so vast that it is impossible to cover it in a short talk like this. All that I can give you is a glimpse into the immensity of life and its purpose. No act, no matter how trivial it may seem to you on your plane, is unimportant. Try to remember that. Some day you will find out how vitally important and far reaching in the lives of others, was that kindly word spoken to a stranger; that sudden smile given to one whom you never saw before.

Now you ask: "When does the panoramic review of life actually take place, in view of the fact that so many are unaware that they have passed over"? The "panoramic review" has nothing to do with man's consciousness of what is happening. On first thought this may impress you as being somewhat strange, but a man, for example, when drowning, is not thinking of death --- he is thinking of saving himself and is frantically trying to do so, yet in the midst of all this turmoil and conflict a panorama of his life passes before him. It is one of those cosmic mysteries where events of a lifetime are crowded into seconds and yet most complete. It proves how incompetent are man's inventions of time. It is Nature's way of preserving the experiences in the etheric and astral consciousness. At the moment when the panoramic review is taking place, a negative plate, as it were, is being etched in one's consciousness and preserves the features for future use.

You ask: "Why does one have to undergo this panoramic review many times"? For the same reason one incarnates many times! It is not possible to shorten the number of them, rather the number is apt to be increased by individual necessity. One cannot crowd into any incarnation the experience that only several can give. Let me illustrate:

Suppose you say - "I am in perfect health. I cannot be inconvenienced by eating so often. I will eat a large meal now and that will be sufficient". You would pay a penalty of pain, distress, suffering. Even then you would not accomplish your purpose. Nature orders that you eat in rhythmic intervals, according to your needs and your capacities for

assimilation and digestion.

Suppose you are ill. Does the doctor give you one dose of medicine that cures you all at once? No, he cannot do so. He prescribes dosages at regular rhythmic intervals or time and according to meals. That is the Law -- the Law of Rhythm that you have studied in the Hermetic lessons. Apply it here! Incarnation is the rhythm of experience in Matter. It is taken at rhythmic intervals, according to mortal capacity. So our panoramas review only what relates to the immediate past incarnation, with a pre-view of the next, later.

Although man does go through a period of purgatorial experience or purging, right after his transition -- the purging, which is the cleansing of the dross or useless and the assimilation of the essence of the useful experience gained while in physical manifestation, takes place **all the time** as new understanding and new consciousness are acquired. It is a matter of gradual unfoldment and revealment.

One could not possibly digest and assimilate the experiences of a mortal lifetime in just a few days or months, as you consider time. It requires a slow process of assimilation through new personal experience and revealment. Remember the Hermetic Law "As above, so below" -- and do you not say "Give me time to think it over"? **It is the same over here.**

On this side of life we are permitted to see the outcome of every act and word of ours while incarnate. It is not taken up as a morbid subject but as an illustration of a given lesson. I mentioned before that we have schools on our side of life just as you have schools on yours. All life here, as well as on your side, is a school or center of learning, only you forget this fact while on earth.

On your side of life, learning in your schools is often compulsory, but here it is natural and eagerly sought. No one can attend a school here unless he is eager and has a strong desire to do so. Therefore, all those who attend our schools are those who wish to learn and are in a receptive state to do so. They remain in one state of consciousness until they desire to go to the next and prepare for it. No one can hold you back but yourself. When ready to go forward the way is opened for your spiritual advancement.

On the physical plane, as soon as man can take care of himself, he begins to look about and see what there is for him to do, to be useful to himself and to others. So too, on this side, the same law abides and man begins to look about and see what he can do to help others. Here all social barriers of every kind, which are man-created, cease to exist and **THE ONLY BARRIER**, strangely enough, is still man-created: *it is his own individual consciousness, his own limitation of awareness -- which is all that keeps him from anything on the spiritual planes. He soon learns, after his arrival here, that all his progress, or the lack of it, is entirely due to himself, and so he prepares to strengthen his vehicles as never before.*

During all this time he gains understanding, little by little, of the effect of his activities while incarnate and why the experiences he underwent were necessary. Gradually, through this process of digestion,

assimilation and new experience, he relinquishes old prejudices, old hatreds, old resentments ... and is free to go ahead.

Just as on your earth there are those who are limited in their field of activity to just one form of work, - so on our side, those same Egos, when arriving here, are limited in their activity, until they learn the great lesson that **they themselves are their only limitation**, to many things and causes. Here they try the same reasoning -- but gradually, through examples on the part of others, and understanding, a new light begins to dawn for them and the real cause of their problems and limitations while on earth takes on new significance.

On our plane of being, colour, light, music -- which is all vibration in different states of manifestations -- are used extensively for the healing of the sick and distressed. In time to come, all your healing on earth will undergo great changes. In time, surgical operations will be unnecessary. Rays of light of different types, which you are now beginning to use, will restore dead tissue to life and will destroy unnecessary or surplus tissue as well. Colour and music will be used more and more, even as we use them on our plane of being, to restore balance between the vehicles that have become mal-adjusted, or out of harmony.

The poet calls music the language of the soul. It is more than that, it is one of the FOODS of the soul.

You ask: "What about rest? You have described to us a place of great activity on your side, but when do Egos rest and how? On the physical side we sleep, what do you do on the spiritual plane"? Remember, Companions, that what rests on the physical plane is your physical body! But your real self never rests; it does not need it. While "resting", your thoughts, as you say, and your consciousness, are elsewhere and very active. While resting, you may, in your mind, be planning new things to accomplish and do. When then is the rest you so earnestly ask us about? Real rest consists in giving another vehicle an opportunity of expression. That that over.

The one who is tied to a desk and mental work finds physical exercise a relaxation and rest. The one who engages in physical labour and has no other life expression, finds rest only in one way: oblivion. He has no other means of expressing himself. When this last type arrives on our side of life, he goes through the various planes of consciousness in exactly the same state of oblivion he did while on earth. He has nothing in himself and therefore cannot become aware of what surrounds him.

You ask: "How can one tell how evolved or awake an Ego is"? Those who have eyes to see -- can see. Every Ego has a light he carries with him. It is the light of the Ego itself. Some Egos are brilliant and illuminating; others are dull. You ask how this can be when the Ego is the Divine Spark. Should not all Egos be alike? Companions, an Ego is the Divine Spark in man, but in different states of expression or manifestation. Some are "older" than others and have, shall we say, acquired more polish. The polish is experience. It is like the diamond. ALL Egos are diamonds, but the more friction (life) a diamond (Ego) has been exposed to, the greater its light or luminosity.

There are beings on our side of life whose light is so powerful and strong that only those who are ready, can look at them without suffering actual blindness -- this can be illustrated by using the example of the sun -- you cannot look at it steadily without blinding effect. This light, or aura, is the spiritual power generated by these entities, just as naturally as you generate your own physical and magnetic energy. The aura of these beings is healing, vitalizing and energising. They are vortices of spiritual life and light. These are the beings who are referred to as the "Bearers of Light" or, "The Enlightened". Their very presence radiates spiritual light and love, just as on earth, there are those who radiate cheerfulness, vitality and enthusiasm. It is a state of being. This quality is possessed in varying degrees of intensity by those who have travelled the road of Life many times, or "old Egos". It is to these Egos that we look, and upon whom we depend for our "Invisible Helpers". It is they who are devoting their energies to helping man, both on the finer and on the denser planes of being.

There are those who devote their attention to humanity on the spiritual planes and there are those who devote their efforts to helping humanity while incarnate in physical bodies. The extent to which they can help mortals on earth depends upon the awareness or consciousness of the individuals and the receptivity of their vehicles. I do not mean by receptivity: negativity -- but sensitivity. To be **sensitive** to something one must be **aware** of something. There are those on earth who deny the existence of things on earth -- simply because they have not experienced those things themselves; much more so is this the case on the higher planes of consciousness.

Many deny that it is possible to receive or obtain spiritual guidance simply because they themselves have not placed themselves in the position to receive it. It is simply a particular Ego's limitations. As his consciousness and awareness is developed, he soon alters this attitude and finds himself receiving more and more inspiration in his daily tasks. It is not that man shall become a puppet, but that as he tries to help his fellow-man with suggestions and ideas, so on our side -- we likewise try to help man with suggestions and ideas. It is an interchange between two worlds, and a communion of experience.

There are times when we are not able to help because an individual Ego must learn to stand on his own feet. When he has exhausted all the means at his command, then we step in. It is like helping a child: if you help too much when learning to walk, it becomes backward in learning to walk alone. Only when man has used all his faculties and means at his command, do we, on this side, lend our aid. This is to prevent spiritual cripples. But remember: **the aid is always there when asked for**, when all possible effort has been made to help one's self.

DOES THIS BEGIN TO REVEAL ANYTHING TO YOU?

Companions: in your darkest hours of discouragement and blindness, remember that you truly do not walk alone. When you feel alone it is because there is a decision or condition you must face yourself -- and although there are those on our side who are eager to help you and will do so -- the decision must be made **by you** and **ONLY by you**, in order that it may become a part of your individual experience and consciousness. It must

come of your own free will. Those on our side will supply you with courage and strength, -- if you will ask for these, but the decision itself must be made by you individually.

That is where the Invisible Helpers can help, - to give strength and courage, *but they cannot interfere with your free will.* If they could, it would defeat the purpose of life - individual experience.

Invisible help is always at hand when you have done your part.

Have you not received the help you asked for? Then, ask yourself -- have you done all that you can? The answer is usually right there.

We have often said that what separates the Seen from the Unseen is only a thread. It is the thread of consciousness and nothing more. Become more aware of life on your side of life and strangely enough, you will become more aware of ours. ALL IS ONE. Always remember: "As above, so below."

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1. Did you have a fear of "death"? Has this lesson helped to banish that fear?
2. Has it increased your understanding for the need of rebirth or re-incarnation?
3. Has it stimulated a desire in you to lead a more constructive life?
4. Do you now understand why no worthy effort is ever wasted, even when results may not appear immediately?
5. What is the purpose of life?
6. Do you understand better the meaning of Eternal Life?

E X E R C I S E

Meditate on the affirmation:

"Life is continuous, without beginning and without ending, evolutionary in a constantly ascending scale of progression"

See if it produces any effect on your thinking, feeling and above all - LIVING. *Unless these meditations -- and the knowledge imparted in these Libers -- affect your daily living, YOU ARE SIMPLY ENGAGING IN SPECULATION AND INTELLECTUALISM.* The "proving ground" is life itself, and all divine truths and principles must be lived in order to permit them to become a part of your eternal self. Ponder on this and let us know of your progress.

May God aid you in your worthy efforts and with kindest thoughts and good wishes for your progress, we remain

Sincerely yours in the Work
INTERNATIONAL COLLEGE OF MARTINIST STUDIES

Saccn



Dear Companions:

In our last Liber we considered **The Technique of the Inner Way** of Eastern Christianity (lecture #137) and I thought if I shared some ideas on the concept of -- Initiation -- as it is understood in the Christian and Magical Traditions -- it would tie in nicely at this time.

We find, in the religious rites of all nations, from time immemorial, certain ceremonies of admission into the tribal membership, or the religious life of the nation. These initiations have certain common elements and Sir James Frazer, in his Golden Bough, has brought together many examples of initiatory rites from all over the world. By studying them, one can observe the common elements, whether it be in the induction of a boy into the tribe by Australian aborigines, the reception of a postulant into the Catholic Church, or the present-day forms of initiation in fraternal Orders.

The word "initiation", deriving from a root signifying "a beginning or first step", is, of course, just what initiation is: the first step in a new life, -- whether that life be the tribal life of the clan, the religious life of the monk, or the ethical and benevolent life of the Martinist or modern Freemason. All these have their initiatory rites, through which the neophyte is introduced to, and linked up with, a new life. We may here add to the list: the baptismal rites of the Church, the ceremonies of knighthood and the coronation of the British Monarchy.

It is obvious that all initiations will not have the same power -- that some will affect the candidate at entirely different levels to others -- but, (and this is the point to be stressed), *even the most innocuous and naive of initiatory ceremonies may, if built upon true foundations and worked by men of knowledge, be the means whereby radical and far-reaching changes of consciousness in the postulant may be brought about.*

It is a remarkable fact that practically all organized societies sooner or later develop some form of initiatory ceremony, and although this may be considered as due to the natural desire to make a clean break between the old life and the new, it has yet to be explained why the basis of all such initiations seems to be the same.

Associated with the rites we find the "laying on of hands" or some similar act, and it would appear from anthropological research that where such rites commenced without the laying on of hands, the process was nevertheless introduced at an early date.

It will be seen therefore, that there are two essential components of a true initiatory rite. First: the severance from the old life dramatised in certain symbolic forms, and secondly: the transmission of power to the neophyte, by his initiator. The former is built upon the departure from blind wanderings in the darkened and chaotic conditions of ignorance -- into the realms of light and order -- the "coming forth by day" of the Egyptian Book of the Dead; the "entrance into the clear light" of the Thibetan Bardo Thödol; the "Royal Transmutation" of the Alchemists; the "new birth" of the Christian mystics, etc.. But each in its degree.

For obviously the masonic initiation has rarely such thaumaturgic effect. Neither have many of the formal initiations of East or West.

Yet some effect is produced, and some power conferred, but 'under the veil of earthly things', for these formal initiations, valid and valuable though they may be, *are the earthly shadows of the true initiations which are conferred in the timeless and spaceless eternities.* In the words of the Kabalah, they are 'reflections into Malkuth', i.e., the representation in earth terms of supersensible realities. Thus, we are not made adepts by the ceremonial initiations in a lodge (though certain powers, as we shall see DO accrue to us as a result of the ceremony), -- WE BECOME INITIATED WHEN WE HAVE OURSELVES VOLUNTARILY CHANGED OUR HABITUAL CONSCIOUSNESS AND BEGUN TO LOOK AT THINGS FROM A DIFFERENT POINT OF VIEW. The word which is translated in the Authorised Version of the Bible as "conversion", is a word which can best be described as meaning "the turning of the mind around and the regarding of things from another point of view." This is, of course, just what initiation ... and conversion ... really is.

Here we come to one of the points at issue between the Catholic and Non-conformist. The Church teaches that infant baptism is efficacious and sufficient; the Non-conformists look for conscious change of heart, taking place in youth or adult life, which brings the person concerned into the true fold. From the occult point of view, both sides are right in what they affirm and wrong in what they deny.

Baptismal regeneration and conversion are both valid and efficacious and should be complimentary to each other. The magical tradition gives a clear explanation of this, and it is reinforced by the findings of the psycho-analysts. In order to understand the magical tradition it will be necessary to study what is known in psychology as "the group mind".

When a number of people associate themselves together in pursuit of a common object, their minds link up together and form -- for the purpose they have in mind -- a composite or group mind. The more emotional the object of their combined thought, the stronger and more clearly built becomes the group mind. The permanence of the group-mind depends on many factors; for instance, some group-minds formed by the impassioned oratory of some demagogue may last only a few minutes or hours. Others, formed by united thought over a period of years may have a life of many centuries. Even though they may seem to cease to exist, they will again recur when conditions are suitable, for quite apart from the original mental impulses, the combined mental action of the group builds a "form" in the inner worlds. (See lecture #79 on the Egregor). Each age sows in the inner worlds the seeds that, even if they do not take objective being, will ultimately come to germination and fruition in a later age. And, the esoteric teaching avers, -- those who originally started the group-form will find themselves back in reincarnate life at the period when the results of their former group-thinking are becoming objectivised on the physical plane, and they will have to work and possibly suffer under the conditions they themselves originated in the past.

There are four types of emotion which may energise such group-minds: Power, Sex, Herd and Religious emotions. Most of these are interblended in varying proportions in every group-mind, but one is pre-

dominant. Now the great religions of the world, with their more or less stereotyped rituals, their common emotion and their long life -- have built up very definite group-minds, as have the systems of government which have stood for many centuries, as, for example, the British Monarchy. Chivalric Orders, and initiatic fraternities such as the Masons, the Martinists and many others, all have built up very definite and very powerful group-minds in the inner worlds.

The strongest religious group in the Western world is the Christian Church and here we have a closely knit and vitally charged group-mind going back for nearly two thousand years. But in the case of Christianity we have to deal with much more than the sum total of the mental and emotional activity and aspiration of its members. It may help if we consider our physical body: it consists of myriads of cells, constantly growing, reproducing and disintegrating, but retaining a common relationship, the result of which we term our physical body. But each cell has its own psychic life, and the combined cell-life forms the NEPHESCH or Animal Soul of the Kabalists. Moreover, the co-ordinate psychic lives of the many cells form a receptacle or vehicle by means of which the Ego or self may come into contact with the material Plane.

So the common group-thought, emotion and idealism of all the members of the Christian Church forms a vehicle or body through which, and by means of which, the head of the Christian religion may come into close contact with all the material world. In theological terms, the Church is the extension of the Incarnation. Just as the psychic health of each cell in the body depends upon its co-ordination with all the others, and just as certain groups of cells are specialized within the general group for special duties, e.g.: organs, skin, teeth, nerves ... so in the body which is the Church, we find a similar specialization and functionalism. Entrance into the corporate cell-life of the body is possible by an identification of the psychic life of the individual substance ingested into the system with the common life, and herein, incidentally, is the key to the varying problems of bodily nutrition.

In exactly the same way, the individual becomes part of the group by a similar identification of his psychic self with the common life of the group, and this mental and psychic process is almost invariably accomplished by some rite of admission, such as baptism. Possibly the only exceptions to this are the Society of Friends or Quakers, as they are commonly known, and the Salvation Army.

Now in the baptismal service, the individual is linked mentally with the group-mind of the whole Church, and this link is made thorough the agency of one who is a member of that group and acts by its authority. Even in cases where baptism is performed in emergency by a layman or even a non-Christian, their mental "intention" to link up the newcomer with the group is sufficient. But, it may be objected, in the rite of infant baptism, the child cannot consciously identify itself with the Church. Consciously, no; but man is greater than his conscious mind, and the child links itself subconsciously through the officiating minister, with the life of the whole. The god-parents should also provide extra links between the child and the Church -- though it is doubtful whether many do, (or even realize they can!)

Now what is the result of this piece of initiatory magic? The child is put into the circulation of the Life of the Divine Head of the Church, and the conditions are provided whereby he or she may begin the journey from the chaos of the past, which is built into the subconsciousness, and becomes **in posse** what they have always been **in esse**, -- a child of God. So the Anglican Catechism says that baptism is "a death unto sin and a new birth unto righteousness", and this is the formula of all true initiations. Water is used as a symbol of cleansing lustrations and the waters of baptism are the Christian counterpart of the lustrations of the Mysteries.

Although the child has been initiated into the Christian community, and has begun to partake in the spiritual life thereof, this baptismal initiation is but the earthly shadow of the true Christian initiation of New Birth. The **true initiation** takes place when the personal self is for a moment caught up to and united with its Greater Self of which it is the earthly representation, and through that Greater Self with the Logos in whom it lives and moves and has its being.

The experience of "conversion" is an unregulated form of this Christian initiation, hence its importance from the Non-conformist point of view.

To return to the general question of initiatory rites, all true ceremonies link up the neophyte with the life of the group-mind and also implant within him the seeds of power which it is hoped will at a future time bring him to the conscious "realization" of his true nature.

A friend possessing psychic vision made the following report upon an initiatory rite which was worked in his presence:-

"When the minor Officers in the Lodge made their ceremonial contact with the candidate, his aura became luminous, each portion of the aura corresponding to the particular Office shone brilliantly. Observation of the new member at a later date showed that the effect is relatively permanent - at least in this case.

"When, however, the magus of the lodge made his contact, it appeared as if a minute portion of his subtle body was detached from the region of the heart center; a brilliant minute seed of golden white light seemed to pass down through the aura of the candidate until it came to rest in the region of the solar plexus. Later observation suggests that this is a permanent effect."

A similar, though far more intense phenomena has been recorded by other clairvoyants studying the ordination of a priest in those sections of the Church which have retained the "Apostolic Succession". Perhaps after all, it may fall to the lot of the despised magician to confirm the claims of the Church concerning its priesthood!

Now, you ask, -- "what is the validity of those "mail-order initiations" peddled by some correspondence-schools, which are to be performed by the members in their bed-rooms"? Such organizations, many of whom claim linkage with traditional and historical Orders, try to put over the idea to their affiliates that they can take an object such as a

piece of stick, pretend it to be a sword, mumble a few words, tap themselves on the head, and then proclaim themselves to be duly initiated members. One can find many otherwise clear-thinking people who have allowed themselves to become so gullible, that they are hood-winked by that spoof ... and believe through a "postal initiation" and subsequent self-conferred "degrees" they are now high-ranking and bona fide members of this or that Order ... and they even produce a membership card to prove it! This is lamentable.

The question regarding the validity of such practices can easily be resolved by asking if any of them would, (for example) obtain a Roman Catholic liturgy for the ordination of priests, read it through, put their own hands on their heads, proclaim themselves ordained, and then turn up at a Roman Catholic church to say the Mass? I think not. One must be careful not to mistake eggs for bacon.

In this lecture I have used Christian baptism as an illustration, but the principles involved are not peculiar to Christianity. The Mystery religions of the Mediterranean basin in the classical period used the same symbolism and very similar rites. In the Mithraic rites the "washing in the Blood of the Lamb (or Bull)" was realistically performed in the "kriobolium" or "taurobolium" where the initiate, robed in white, stood under a grating upon which a lamb or bull was slain, and was thus literally washed in the sacrificial blood. Some of the parallels with Christian symbolism are very close, so much so, in fact, that some of the Christian Fathers explained them by saying that the Devil, knowing what Christianity would be, had guided the heathen to copy what would later be revealed! Others, not Christian apologists, have said that this similarity proves that Christianity borrowed its sacramental system from the preceding religions.

The magical tradition avers that the Christian religion, founded on certain principles, expressed itself in similar forms to those of the pagan world around, but redeemed them from the corruption into which they had fallen. It also suggests that the Christian Church had no need to borrow its rites and forms, since it had its roots in the secret tradition of the Hebrews, and what is infinitely more, it was founded and directed by the Supreme Master of all the Mysteries. The "Mysteries of Jesus" of the early Church could hold their own against any of the surrounding Mystery religions. In any case, a religion manifests its vitality in just this assimilation of the best elements of other systems. The Church, like the wise householder of the parable, brings forth from her treasure store things both old and new.

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What constitutes an initiation?

What effect does an initiation ceremony, properly worked, produce?

When is a person initiated?

Is there any validity in a "mail-order initiation"?

Is there any value in being linked into a "group-mind"? Explain.

Dear Companions:

In Liber 34 we presented the first in the series of the "Lyons Lectures" given by Saint-Martin. (There are 10 in the series). We will present the lectures in alternate Libers and as such, #2 should appear in this Liber; however: we have received an article prepared by the Martinist Study and Research Group entitled The Arithmasophy of Martines de Pasqually and feel it would serve a valuable purpose to present this article now, for your careful study, because the information will serve as further foundation and assist your comprehension of the ideas to be put forward by Saint-Martin in the "Lyons Lectures". Bear in mind that Saint-Martin was an active Elu-Cohen at the time he gave those lectures, so the more you understand Pasqualez' conceptions ... the better you will understand the "Lyons Lectures".

The article has to do with the occult philosophy of numbers according to Martinez Pasquales. The mystical doctrine of numbers, termed ARITHMOSOPHY, is an indispensable element of the Cosmogony of the Martinist Doctrine of the Reintegration of Beings, and particularly to the **ceremonial operations** of the Elus Cohens.

This treatise is a translation of Chapter II, "THE REINTEGRATION", Typology, Arithmosophy and Mystic Geometry, written and compiled by R. Forester in his authoritative work called in English, The Occult Freemasonry of the 16th Century and the Order of the Elus Cohens.

The author, in explaining the doctrine of numbers, cites many selections from the **REINTEGRATION OF BEINGS** of M. Pasquales and these extracts are to be found in quotation marks.

THE ARITHMOSOPHY OF MARTINES DE PASQUALLY

The light brought about by the knowledge of symbols and classes of beings is completed by the information given by the secret science of numbers. This science, of course, has nothing to do with ordinary arithmetic. Numbers, which are for the profane, an external and superficial expression of relationship, are for the initiate both symbols and definite types (denoting definite characters). Having an absolute transcendental value and substantial reality, they are both the essence and the justification of things.

"All laws of temporal creation and all divine acts are founded upon different numbers...., all numbers are co-eternal with the Creator, and it is through these different numbers that the Creator makes all his forms appear, and all his covenants with His Creatures."

Numbers are "the secret divine spiritual resorts which contain and govern the whole nature", they represent "the immutable laws of the Eternal". "It is the virtue of numbers which made the sages of all ages say that no man can become learned (in things) divine, spiritual, celestial

or particular (stars, earth and living beings) without the knowledge of numbers. Knowledge of the laws regarding the spiritual nature is one thing and of the laws of order and of the covenants of material men - another. The laws of men vary, like shadows, but spiritual laws are immutable - everything being innate in them from their first emanation."

Arithmosophy became known to man only through divine revelation. "The Creator Himself taught the blessed Seth the science of numbers through His spiritual messenger, HELI", and Pasqually having exposed at length the mystical values of the numbers 10, 7, 6, and 4, assures us that he has thus reproduced faithfully "the sublime spiritual instructions which Seth had received from the Creator through His deputy Heli."

It is thus in Arithmosophy that Pasqually finds justification and develops from it his cosmology and mystical anthropology.

* * * *

UNITY is the first principle of all being, spiritual as well as temporal" and appertains to the Creator (Himself).

TWO is "the number of confusion". It is a number which "controls the association of the will of man with the demoniacal suggestion". It is this combination of the two that caused the first fall of Adam and effected "the operation of confusion" which brought forth HOUVA; thus "the number of confusion appertains to woman (feminine aspect).

THREE or the TERNARY marks the character of matter. It represents the three fundamental substances: sulphur, salt and mercury, "emanated from the imagination and intention of the Creator". The different combinations of them have produced the elements which constitute the terrestrial and celestial bodies as well as the living organisms. However infinite may be the multitude of the "spirituous principles" and their manifestations, in the final analysis they always bring us back to the three primary substances. "The Ternary number teaches us to know the ternary unity of the spirituous essences used by the Creator for the creation of the different apparent material (visible) forms."

It is in this way that Bezaleel and his two assistants in building the Ark "make a true allusion to the ternary number which constitutes the powerful faculty of the inferior spirits - producers of the three spirituous essences from which all corporeal forms originate."

The threefold combination is found again in the body of man and in what constitutes the existence of the Minor. In fact, "the whole carcass of a human form" is divided into three parts: Head, trunk and iliac bones. Each part has its own proper characteristics and faculties and "these different faculties make a perfect allusion to the three kingdoms we know in Nature: animal, vegetable and mineral". The body of man has likewise three kinds of life: life of matter, of instinct or passive life which animates pretty well the animals deprived of reason as well as those endowed with it; the "demoniacal spiritual" which can incorporate itself into the passive life, and the "divine spiritual" life which presides over the other two.

The part played by the ternary is not only to enable us to know the

composition of matter but it indicates the origins of the three spirituous essences constituting all forms - the direct (result of the) action of the inferior Spirits since it was they who emanated mercury, sulphur and salt for the structure of the universe", it is not only a specific sign of the class of these Spirits called "ternaries" but it is also the Word, as it is the reason for "the creation of all and any form, by the conjunction of the Intention with Will and the Word which begets divine action".

FOUR or the QUATERNARY is "the divine spiritual number which the Creator utilized for the spiritual emanation of all living beings." The "fourfold divine power" is the number of the Superior, Major and Minor classes of Spirits - states of being of the manifestation of Divinity. It is this number of creative energy which the Eternal utilized in order to emanate and emancipate the spiritual Minor.

"Man finds in himself a repetition of that quaternary number, thus making him conformable to his Creator: (1) the body (which is) the organ of the soul (2); the soul - the organ of the Major Spirit (Celestial Spirit) (3); the Major Spirit - the organ of Divinity (4)".

"All emanated and emancipated beings (contained in the four classes of Spirits, i.e. Superior, Major, Inferior and Minor) as well as their laws and their powers, derive from the same quaternary number or the fourfold essence of Divinity which encloses all."

"The Eternal has clothed man with all divine spiritual power since he was the act (the manifestation, the product) of the fourfold essence of Divinity". "The Minor, emanated from the fourfold essence, must contain the number of his own emanation distinguishing him from all (other) emanations which had taken place before him and placed him above all other emanated spiritual beings."

"Out of the quaternary proceed all temporal things and all spiritual actions".

It is also the number of "the central axis fire" which condensed, modeled and combined "the spirituous principles brought forth in a state of indifference" (inert by nature), to give birth to "all corporeal forms, as well as by its action it maintains them during the course of their temporal duration as fixed by the will of the Creator". Because, "there cannot exist a body not having within itself a vehicle of the central fire, upon which vehicle the inhabitants of this axis continually act as if being originated from themselves".

Note: The above sentence, rendered practically unintelligible by Pasqualles' inability to express himself clearly, means really that life cannot exist in any organism without that particle of the central fire (animal heat) with which the Inferior Spirits presiding over this axis animate the bodies.

"The central fire continually directs its action upon all corporeal forms of the apparent matter, consolidated by that same operation, to impart to them motion - the faculty to act and to react.

"This central axis is the general, particular and universal agent (which

means: acting upon the earth, the living beings and the whole universe) adhering to the supercelestial circles, and the organ of the Inferior Spirits dwelling there and operating in it upon the principle of the apparent corporeal matter".

The body of man contains "a vehicle of that fire which is the principle of material life". It "carries the quaternary number - namely: first, the central axis; 2nd, the organ of the Inferior Spirits; 3rd, the organ of the Major Spirits (meaning that the Inferior Spirits are the organ of the Major Spirits); 4th, the Major Spirits - the organs of Divinity.

The number four, as the number of the central axis fire, "contributes to the perfection of form taken on by the indifferent matter, because, being the principle number from which everything proceeds, it gives motion and action to the form because it presides over all created beings".

The quaternary is moreover the sign of the spiritual corespondence existing between the human soul and the fourfold divine essence through the intermediary of the good Major Spirit. This relationship includes in effect four terms: minor soul, divine intellect, good Major Spirit and Divinity. To add, the body of man is the organ of the soul which, in its turn, is the organ of the good intellect (intelligence) which is an organ of the Major Spirit, which is in its turn, an organ of the divine Creator, a scale equally expressed by the number four. Finally, the quaternary is the number indicating to the Minor from whence he comes and what his power was originally. Adam originally had the quaternary in his possession, however, he was deprived of it due to his fall. He shall be able to recover it by adding together the four characteristics he is composed of and which designate the different faculties given to him by the Creator. Only then will he be able to know "all the numbers of the spiritual power which are innate in him".

FIVE or the QUINARY is the number of the demoniacal Spirits. The Quinary has been formed by the demons when they wanted to add to the quinary the number of their own emanation, an arbitrary unity, i.e. when the will to create without consent and cooperation of Divinity has pretended to join the divine creative energy. This prevarication of the perverse Spirits "distorted their spiritual power and transformed it into a limited and purely material power under the guidance of a chief chosen amongst themselves".

SIX or the SENARY, called by initiates "the number of the daily operations", is the number of creation because "it is through the Senary that the Creator released from His thought all the species of images of apparent corporeal forms which subsist within the universal circle". This is the explanation of the six days duration of creation according to Genesis. The symbolical picture used by the Bible means that the Creator "a pure Spirit, superior to time and successive duration" has "operated six divine thoughts for universal creation". "Each of these days, or thousands of years, should be considered only as the duration of the operation of the six divine thoughts". These six days express the duration and limits of the existence of matter "which shall last six thousand years in all its perfection."

SEVEN or the SEPTENARY is "a number more than perfect which the

Creator used to emanate all Spirit out of his divine immensity". Its evident value is manifested by our impossibility to divide it into two equal parts "without destroying or distorting it". Its indivisibility by number 2, the number of confusion, is the mark of its perfection. It is the sign of the Superior Spirits "which should serve as first agents and a definite cause contributing to the operation of all species of motion in the forms created within the universal circle". Because "the particle of the ex-central uncreated fire (see note) would never produce anything within the corporeal forms if it (the particle) was not reacted upon by a principal and superior cause which is nothing else but the divine septenary agents which preside as chiefs over the different actions and different motions of all bodies upon which they make their own thoughts and will operate according to how they have received it."

Note: This expression probably designates the vital energy emanated from the divine center. Now, is the "central axis fire" mentioned above a material manifestation of it? Such as the ordinary mercury was a gross form of the "mercury of the philosophers" for the alchemists? The supposition seems to be logical, but in fact, Pasqually uses these two expressions indifferently, without trying to establish any difference between them.

Similarly, as the soul of a Minor has a body (the human corporeal form) as its organ, so also the Septenary Spirits have corporeal beings as their organ. The Eternal, after having "operated six divine thoughts for the universal creation", gave on the seventh day "seven spiritual gifts" and "he appointed seven principal Spirits to his whole creation to sustain it in all its temporal operations, in accordance with the septenary duration he had set for it." "The cooperation of the seven principal Spirits is shown in the physical world by the action of the seven planets, influencing the temperature, seasons, and maintaining the universe."

Note In other words, the vital energy which has organized and which animates matter, acts only on the organism due to the influence of the planets which regulate the rhythm of the universal life, and a Major Spirit presides over each of the seven planets serving as an intermediary between the First Cause and material creation.

"The septenary number is philosophically (mystically) reckoned by seven thousand years as far as the temporal and duration are concerned. However, when the Scriptures say that on the seventh day God dedicated his own proper work to Himself by blessing the universal creation, one must conceive by this benediction, the uniting of the seven principal Spirits, which the Creator re-united with all the creatures included or contained in His whole universal creation".

"The "correspondence" between the seven Major Spirits which the Creator "appointed to His universe to instruct the inferior and minor creatures of His will, and among which is the Holy Spirit, is taught to us by the Scriptures when it mentions the seven Angels, seven Archangels, seven Seraphim, seven Cherubim, seven Dominations, seven Powers, seven Judges of Israel, seven principal chiefs under Moses and Aaron, seventy years of

Captivity, seven weeks of Daniel, seven days of the week and the seven branched Chandelier, placed in the temple of Solomon which is still displayed in the Church of St. Peter in Rome.

However, the Septenary "which has given perfection to all created being, is the same which shall destroy and abolish all things". When the Senary will have exhausted its power, i.e.: when the purpose of the six divine thoughts will be accomplished, "the seventh period shall come, the seventh millenium, during which matter will fall into a terrible decay lasting until its total dissolution". "The central axis fire shall dissipate the apparent forms as swiftly as it had shaped them". Because, just "as elementary fire has power to reduce into ashes whatever it embraces, likewise the central axis has the faculty to devour and dissipate totally all what had been reintegrated into it, without even leaving a trace or some suitable substance for a Spirit to inhabit it." At that moment "the Creator will withdraw the matter into Himself with as much swiftness and ease as with which He had (originally) conceived it for the creation of His work. Thus, just as everything will have subsisted in a succession of degrees by a divine order, likewise everything will gradually approach its end and return to its first principle."

"The universe, having been conceived in its entire perfection by the Septenary number, will also become reintegrated by this same number into the imagination of Him who conceived it." "There shall not remain any trace of creation after it is reintegrated into its principle of emanation."

EIGHT or the OCTONARY, is the number of "the double divine power which had been entrusted to the first Minor (Adam) to triumph over the prevaricating spirits." The Creator assigned it to the Spiritual Elect, or Elect Minors, "whom He wanted to favour and place in charge of the manifestation of His glory." The Octonary also belongs to the Spirits of the supercelestial world, who "act not only upon the celestial and material worlds but also upon the circle of the universal axis". Thus, they fulfill a double duty, and moreover, "by their rank and mission, they enjoy the action of double power" since they "serve as a double rampart against the atrocity of demoniacal operations".

NINE or the NONARY, is demoniacal because it is the number of matter multiplied by itself. The (esoteric) Scriptures give us several proofs of this diabolical character of Nine. Here are some examples: "Cain and his two sisters, penetrated by a demoniacal intelligence, had but one thought, one intention and one action. Their three spirituous principles and first essences, their three virtues (faculties) and their three powers all add up to make nine."

The proof that number nine is radically evil is that the sum of all digits which make any multiple of nine is always NINE. Thus, when Cain joined his two sisters to surrender himself to a demoniacal operation, the accursed operators, by adding their three demoniacal numbers nine formed number 27. This total is also obtained by adding eight times number three to itself making thus 27 or two plus seven, i.e. nine; and again 27 multiplied by 9 makes 243 which, when added up: 2+4+3 makes 9.

TEN or the DENARY, is the "divine number". Initiates represent it by the number one inscribed in a circle. The denary is "the origin of all major, inferior and minor spiritual beings, and of all laws of action whether they be spiritual or spirituous", since it "contains the first nine numbers which stand for them".

"No minor being can become a sage without a perfect knowledge of that great denary number of the Eternal and of its content of emancipation and creation". The Spirits of the first class are called superior or denary Spirits. There are ten Patriarchs and ten Elect Minors. These groups of privileged beings "form a complete spiritual divine denary number".

ELEVEN is apposed (imprinted, the original text reads 'opposed' which must be a printing error as it makes the sentence unintelligible) on all species having a complete corporeal form analogous to the terrestrial bodies, and on all forms deriving from it".

TWELVE "has been the principle of the division of time".

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Arithmosophy not only teaches a mystical value of the first twelve numbers but it also shows us how they beget each other. It assigns absolute value and reality to numbers by which they express themselves. We find confirmation of the principles just exposed by separating the numbers into their constituent digits, by arriving at their sums or products or adding up their values to obtain new numbers.

The proof that manifestation of divine power is identical with the very power itself, follows the fact that the Quaternary contains in itself the Divine Denary since the addition of the four numbers which are in the power of the Quaternary makes TEN, i.e.: $1+2+3+4 = 10$. "Add its numbers from 1 to 4 and you will see clearly that everything derives from and exists through that famous divine number which is the denary number". Moreover, the first four numerals are the elements out of which the four numbers of the divine powers are composed, i. e. : 10 "the first and great divine power"; 7 (3+4) "the second power of the Creator"; 6 (1+2+3) "the third power of the Creator"; 4 "the quaternary number which terminates and concludes the four divine powers of the Creator contained in His coeternal denary number".

The first four number can also be grouped as follows:

$1+2 = 3$	The number of matter.
$1+2+3 = 6$	The number of creation.
$1+2+3+4 = 10$	The number of divine power.

On the other hand, the quaternary has been made up of "ONE" (number of divine unity) and "THREE" (number of matter). Thus it is the number of the Minor who originated from an emanation of the divine Unity enclosed within matter as the punishment for the first fall of Adam. The property of the Quaternary as explained above is that it constitutes the Denary by the addition of the numbers it contains. This proves that the Minor is superior to both the major and inferior worlds, since to be able to form the perfect Denary of the Creator they must necessarily add themselves together 7 3.

The Quinary, "the number used by the demons to operate counteraction (reaction) against the spiritual divine action" is made up of TWO (the number of confusion, or of carnal procreation) plus THREE (the number of matter).

The Senary, "the number of the divine thought which had operated the universal temporal creation" can be decomposed in three different ways:

by $1+2+3 = 6$
by $2+4 = 6$
by $3+3 = 6$ (number of matter added to itself).

This means that the following formula applied in the creation of the universe:

Divine Unity plus material procreation plus matter, or
material procreation plus emanation, or
matter combining itself with matter.

The Septenary is the sum of FOUR plus THREE, in such a way that SEVEN is "the number constituting the power of action of the major Spirit, which (power) is double, i.e. - that it acts upon the forms through the number THREE and upon the spirit of the Minor through the number FOUR".

The passive (vegetable) soul is in possession of the Ternary and the impassive (spiritual) soul of the Quaternary. However, these two lives, inferior and minor, passive and impassive, come from a pure Spirit and are intimately linked together which is proved by the addition of the Ternary to the Quaternary, the sum of which is the Septenary, the number of the major Spirit from which they have emanated.

The Octonary, "the number of double divine power" is made up with ONE plus THREE plus FOUR and the "Unity joins the Ternary only to form with the Quaternary the number of the double power".

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MARTINIST HISTORY ... Recapitulation

Historically, Martinism originates in the Order of Elus-Cohen, founded in 1767 (March 21st) by Martinez Pasquales. This Order sinks into inactivity shortly before the French Revolution although individual members carry on privately with the "work" for many years. The original Order may be considered as totally extinct.

Prior to the closing down of the Order of E-C, Brother Jean-Baptiste Willermoz, chief of the E-C of Lyons, introduces the basic elements of the secret doctrine into French Templar Masonry and is instrumental in the creation of the "Order of Knights Beneficent of the Holy City" (C.B.C.S.) to which he adds the two secret degrees based on the Martinist doctrine. (The lectures given in these two secret degrees may be found in the Martinist Tradition vol. 4).

The "Knights Beneficent" are still in existence today in the Masonic Obediences of Switzerland (Great Priory of Hevetia) and of France (Grand Prieuré des Gaules. Régime Ecossais Rectifié). The title is conferred honorarily in other Masonic Jurisdictions. The two secret degrees introduced by Willermoz have disappeared from present day workings.

One of the early Elus-Cohen, Louis-Claude de Saint-Martin, secretary to Martinez Pasquales, deviates from the practices of the E-C and evolves a different system, fundamentally based on Martinez's doctrine, but influenced by other traditions. Saint-Martin is affiliated to the Order of Unknown Philosophers and becomes a great admirer of Jacob Böehme's philosophy. He develops into a teacher, publishes books under the name of "The Unknown Philosopher" and trains personal adepts to which he transmits an Initiation. These adepts are loosely gathered into an organization known indifferently as "Société des Initiés" or "Société des Intimes". They are in secret known as the "Supérieurs Inconnus" (Unknown Superiors). After the death of Saint-Martin, these Unknown Superiors continue privately with the personal transmission of the Initiation.

Two of these Unknown Superiors, having met by chance in Paris, they decide to gather all the admirers of Saint-Martin's philosophy into an organization known as the **Martinist Order**. Papus is the instigator of this movement and he is assisted by Augustin Chaboseau.

The Supreme Council of the MARTINIST ORDER is formed in 1890. This Order grows rapidly until the death of Papus in 1916. Thereafter it acquires a Masonic leaning which leads to internal divisions. As the constitutions were changed after the death of Teder (and partly during his lifetime) one may consider that the **original** ORDRE MARTINISTE of Papus ceased to exist towards 1918. [Teder, you will remember, was Papus' successor]. The Order, now headed by Jean Bricaud, successor to Teder, becomes known as Ordre Martiniste de Lyons, its headquarters having been transferred to the city of Lyons. The Ordre Martiniste de Lyons stiffens its Masonic stance and will only allow persons who are Freemasons of at least the third degree to become members; this causes a problem and many Martinists upholding the principle of Free Initiations refuse to adhere to the directions of Bricaud. Jean Bricaud is succeeded by Constantin Chevillon and this last by Brother Henri Dupont. At this point the Order, as well as all other fraternal Orders and Societies, are at a low ebb, World War II having devastated almost everything. Brother Dupont leaves his succession to Papus' son, Brother Philippe ENCAUSSE.

In the meanwhile, in 1920, the **ORDRE MARTINISTE ET SYNARCHIQUE** is created by Bro. Victor Blanchard, also known as Paul Yésir, who was appointed successor to Teder. Bro. Blanchard refused his succession as Grand Master of the Ordre Martiniste de Lyons because he did not approve of the Masonic tendencies that had developed in that Order. His aim is to

*It has now turned the Pentacle right way up again - but still continues the "postal initiations"!

draw together all the Martinists faithful to the original constitutions into a liberal Order. He represents Martinism in the FUDOSI as one of the three original Imperators of that federation. After his death in 1955, he is succeeded as Sovereign Grand Master by Dr. Edward Bertholet (Sâr Alkmaion), Grand Master of the Swiss Jurisdiction. Of the original Martinist Orders, the Ordre Martiniste et Synarchique is the only one which has operated continuously.

The Ordre Martiniste Traditionnel was created by Martinists who did not accept the Masonic restrictions imposed by Bricaud and who did not want to join Brother Victor Blanchard. Its first Grand Master, V. E. Michelet was quickly replaced by Augustin Chaboseau. Upon the death of Augustin Chaboseau, his appointed successor and son Jean Chaboseau could not obtain the necessary support from the Supreme Council of that organization so he pronounces the dissolution of the Order and abdicated. His declaration is ignored by some members who attempted to keep the Order together but it finally collapsed entirely with the dissolution of the FUDOSI in 1951. The American branch called Traditional Martinist Order, is kept alive by its parent organization -- a Californian rosicrucian correspondence school -- but is soon shut out by the regular Orders because it turns* the symbol of the Martinist Order upside down, resorts to "postal initiations" and other outrageous and untraditional practices.

At the collapse of the Ordre Martiniste Traditionnel, Bro. Jules Boucher attempts to gather its members in a new Order which he founds under the name Ordre Martiniste Rectifié. Success is limited and he was not succeeded as Grand Master after his death in 1955.

In the meanwhile Brother Philippe Encausse, assisted by ex-members of the O. M. Traditionnel, around 1950/51, forms a new Order to be known as the Ordre Martiniste de Papus, on the basis of the original constitutions of his father, Papus, and having no Masonic prerequisite. Then, Brother Henri Dupont, head of the Ordre Martiniste de Lyons dies and leaves the succession of this Order to Brother Encausse. Brother Encausse thus becomes the head of two Orders which he fuses (i.e. the Ordre Martiniste de Papus which he founded and the Ordre Martiniste de Lyons which he inherited from Brother Dupont).

Amidst this activity, Brother Robert Amblain, known as "Aurifer", assisted by other Martinists in possession of the Masonic grades of Knights Beneficient (C.B.C.S.) founds the Ordre Martiniste des Elus-Cohen which serves as an antichamber to the Ordre des Chevaliers Macons Elus-Cohen de l'Univers (modern version) which perpetuates the Martinism of Willermoz.

Let us now come to 1988 and review the situation as it exists at this date. (The writer has recently returned from a visit to Paris and is in a position to give the following accurate information):

1. ORDRE MARTINISTE. The original Order was founded in 1890. After the death of Papus the constitutions are changed and Masonic tendencies introduced. The original Order is thus "replaced" by an organization of a somewhat different character which becomes known as The Ordre Martiniste de Lyons. It eventually becomes inactive. Its Grand Master, Henri Dupont hands over to Brother Philippe Encausse who merges

it with the Order he created called Ordre Martiniste de Papus. Brother Philippe Encausse hands over to Brother Irenée Séruget and then at a later date takes the Order over again from Séruget. Brother Encausse hands over to Brother Sitaël on May 20, 1978 who is now President. (The present organization prefers their head to be called 'President' rather than 'Grand Master'). Brother Sitaël is ably assisted by his wife, sister Sephora. Both Sitaël and Sephora were born in Barcelona, Spain. They were both Initiated into Martinism by Sephora's father, Josep de Via, in 1957. Coincidentally, Sephora's father died on the very same day that Sitaël was proclaimed President of the Order by Brother Philippe Encausse. There is no Masonic pre-requisite in the present Order.

2. There has been the creation of several new Orders which are splinter groups of the O.M.. A sister, C. B., decided to start an Order called Ordre Martiniste Initiatique. She asked Brother Robert Amblain to lend his name and support. Later, Brother Amblain 'excommunicated' the said sister and her husband and claimed a Russian affiliation.

Another is the Martinist Order of Lebanon which meets in Paris. This was started by an Arab brother who decided that the rituals of the O.M. could be improved.

Another is the Ordre Martiniste Libre.

Then there is the National Martinist Order of Belgium which has a loose affiliation with the O.M. of France. etc. etc. etc.

RUSSIAN MARTINISTS. There are several stories about these. One is that at the time of the French Revolution many people fled and some went to Russia, where, those who were Martinists started Lodges operating independently, i.e. not under the aegis of a particular Grand Lodge. Then at the time of the Russian Revolution in 1917, many fled to various parts of Europe where, again, they formed lodges. It is said that there is one such lodge in Paris at this time, operating very secretly, and open only to Russians or to persons who can speak Russian.

3. ORDRE MARTINISTE TRADITIONNEL. This Order has been reintroduced into France by its American affiliate and is presently working. Contrary to what was said in an earlier Liber, this Order is NOT recognized by the regular Martinist Orders in France. The American T.M.O. continues to perpetuate the practice of "postal initiations" and continues to be banned by Martinists everywhere.
4. ORDRE MARTINISTE ET SYNARCHIQUE. This Order is the only one which has maintained an unbroken tradition since its inception. It is presently operating in the British Isles, Nigeria, Canada, Barbados, the U.S.A. and in Paris.

What is the position today with Martinism, generally? Whether the divisions that have occurred in the Order, due to circumstances outlined, are "good" or "bad" ... is left to the judgement and opinion of each interested person to determine for him or her self. Of the traditional esoteric Orders transmitting an authentic Initiation, the Martinist Order

remains unchallenged. Today, the Order is operating in many parts of the world and is getting stronger with each passing day. There are friendly and fraternal relationships between the Ordre Martiniste et Synarchique and the Ordre Martiniste and, hopefully, all the various Orders will sooner or latter reconcile their differences. Martinism has as its aim the unification and reintegration of Mankind, it is the ego and the personality that keeps everybody at a distance, but, as people standing on the perimeter of a circle come closer together as they walk towards the center, so will all divisions be removed in due time.

In the next Liber we will begin to look at the traditional origins of Martinism. Again, we thank all those who write us such encouraging letters. Let us all pray for Peace in the world.

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VICTOR BLANCHARD
Sâr Yésir

Schematic of the three original Martinist Orders

